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CLOSET: Or, how we may not spiritual profit.—By T. W. successfully managed.—By S. Lee.

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nition of the year, with an analy-  
sis of the sixteenth and seven-  
teenth centuries, and the nine-  
teenth century.

Our neophytes need it, and

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read, or how to make home happy.

—James, a young man, calculated alike to improve the piety of the domestic heart—  
and composed a series of sound

—On—Boston Register, ex-  
ection of Original and Select Sa-  
v. S. Smith.—“Gems,”—not the least brilliant  
of the editor himself.—Chris-  
tianity, a circumstance rather ex-  
ception, but a good taste here

rested than by the majestic annunciation.—

Hark! the Song of Jubilee

Loud as mighty thunders roar,

Or the fullness of the sea

When gales burst upon the shore.

Where can be found a more sweetly flowing and sooth-  
ing effusion than that of Barbauld, commen-  
ting,—

—How blest the righteous when he dies!

Especially the second verse—

So fades a summer cloud away,  
So sinks the gale when storms are o'er—  
So gently shuts the eye of day,  
So dies a wave along the shore.

The hymn “Lo, He comes with clouds descend-  
ing” by Oliver; and “The Lord descended from  
above,” by Sternhold, may be placed side by side  
with many of Dryden’s most vigorous lines.

Then there is Cowper, with his sweetness, his  
energy and devotional fervor. His hymns,

especially the second verse—

“God moves in a mysterious way,”  
“O for a closer walk with God,”

“There is a fountain filled with blood,”

have carried comfort and peace to many an aching heart.

The hymns of Heber breathe unaffected and  
beautiful piety, and are in admirable keeping with  
the whole tenor of his guiltless life.

Watts, Rippon, Newton, Steele, Cowper, Mont-  
gomery, Doddridge, Whitfield, Davies, Wesley,  
Frances, Heber, Beddoe, Addison, Duncan and  
Dwight, are a few of those delightful writers whose  
devotional pieces we use in our churches. Occa-  
sionally we meet with the composition of one who  
made no great pretensions to evangelical religion.—

That very sensible beginning, “Thus day of  
wrath, that dreadful day,” was composed by Scott.  
Also the well known address of the dying Chris-  
tian to his soul, commencing, “Vital spark of heav-  
enly flame,” by Pope. Addison, it is hoped, was  
a pious man, but his productions certainly glowed  
more with the fire of the muses than of the altar—  
still he is the author of three noble stanzas which  
can hardly be too enthusiastically admired. Had  
he never written any thing else than the celebrated  
piece commencing, “The spacious firmament on  
high,” it would have been sufficient to have immortalized him as a true poet. Byron also attempted  
sacred poetry, but as some writer remarks, (Mac-  
aulay perhaps,) he was never satisfied himself with  
these performances, and the public agreed with him.  
Moore’s Hebrew Melodies contain a few devotional  
pieces—but the greater part of them have a decided  
“Inconquerable savor.” It is not so easy to coun-  
terfeit spirituality, and there are enough instances  
to show that the Christian poet must drink not only  
of Helicon, but of—

“Silo’s brook that flows  
Fast by the oracles of God.”

Such indeed was the source of inspiration with  
the majority of those whose names we have enum-  
erated.

# ZION'S HERALD AND WESLEYAN JOURNAL.

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Vol. XV. { ABEL STEVENS, EDITOR.  
FRANKLIN RAND, AGENT.

## SACRED POETRY.

That old levitan of moralists, Dr. Johnson, remarks “it has been the frequent lamentation of good men, that verse had been too little applied to the purpose of worship; and though many attempts have been made to animate devotion by sacred poetry, they have seldom obtained their end. The best answer to this assertion is derived from the fact that there are hundreds of sacred lyrics in our language which can never be recited or sung, without awakening the purest devotional feelings in every heart that can be touched by holy themes, or moved by the sweet influences of harmonious numbers. It only becomes the man who has no relish for the beauties of holiness, or the charms of poetic diction, to sneer at the attempts which have been made to excite devotional feeling by the aid of ‘hymns and spiritual songs.’ But while this is a field of composition, where in the opinion of many, the most beautiful passages in the fourth work of the New Testament are not incompatible, is sufficiently proved by the striking fact that out of the four most universally admired poems of any nation, the English language, viz.: ‘Paradise Lost’—the ‘Night Thoughts’—‘The Task,’ and ‘The Seasons,’ three are upon sacred themes—and many of the most beautiful passages in the fourth work of the New Testament are not incompatible, is sufficiently proved by the striking fact that out of the four most universally admired poems of any nation, the English language, viz.: ‘Paradise Lost’—the ‘Night Thoughts’—‘The Task,’ and ‘The Seasons,’ three are upon sacred themes—and many of the most beautiful passages 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ments upon the domains of freedom:—it but interposes to prevent thousands of ministers, and hundreds of thousands of church members—all conscientiously hostile to slavery—from being compelled to recognize a voluntary slaveholder as their accredited pastor,—that that church is either too holy, too unloving, to find sympathy or toleration with American slavery. It is understood that, for the act just recited, slavery utterly repudiates the Methodist E. Church.

I submit, therefore, the inquiry. How much more concession is due from that church to slaves? Ought *anything* to be done? And the proposed compromise shall be entered into, and take effect, what still remain of declarations and professions of the Methodist Church, will be but as the harmless popgun against the sweeping tornado. Methodism will be degraded—slavery will be almost completely triumphant. True, it may not go up into the Episcopal choir; but it may, at will, revel and fatten elsewhere. If I am to be crushed within the frightful folds of an armada, what boots it that my head alone should escape those folds, while yet, by that deadly grasp, my breath is stayed, and by those bloody fangs, the last life drop is from my vital drains? I hereby charge it upon the proposed compromise, that, in the great controversies that have forever existed between Methodism and slavery, that compromise, with the single exception in favor of the Episcopacy, yields *every* thing. It ends the war. There is victory; but, alas! it is a victory in which righteousness has no triumph, and over which angels have no smiles. A peace is virtually made; but God has not made it. A declaration of opposition is, indeed, retained, but it is the mere uttering of a reprobate, vainglorious, and harmless foy. I ask, shall Methodism make *any* of her colors, and give up *any* of her? Let all the people say, Amen!—exclaims a Member of the Methodist E. Church. *Cod forefend!* responds your humble servant. And, in my heart, I believe that God, for this time, is in the response.

From the above remarks it appears obvious, further, that the proposed compromise is irreconcilably at variance with the honor and dignity of the Methodist E. Church, and of universal Methodism. I would not be thought here to speak of the honor of Methodism in exactly the same sense, in which similar phrases are used in connection with worldly associations, and with nations. Methodism has nothing to boast of. Her power and sufficiency are all of God. And yet there is a sense in which the Methodist church may, with propriety, be said to have an honor to assert and maintain. It belongs to that church to stand forth before mankind—a pure and holy brotherhood. It is to occupy a position in which it will be without reproach; in which men will reasonably have no evil thing to say of it; and in which it will most successfully repel our mortal enemies, and be instrumental of spreading Scriptural light over these lands. Something like this is what I mean by the honor of Methodism. And the compromise will interfere with that honor, and degrade that dignity—Where will be our honor, as a church—in other words, where will be our moral power, after we have entered into a covenant to disturb slavery no more, and freely give up our prerogative to interpose any check to its existence and progress in our ecclesiastical community, and when, as a consequence, slavery shall be overrunning that community without let or hindrance? I assert that, in such a case, the glory will be tarnished, and the dignity and power will be of those of the storm Sampson. It will prove a blast upon the Methodist E. Church that will be felt from the Eastern to the Western extremity of its territory. From the date of the adoption of that compromise, multitudes of strong and good men will falter, and their hearts will die within them, and they will wish it might have been their allotment to sleep with their fathers, ere the dawning of that gloomy day. A mournful and dreary sense will come over them that their church is failing, and that it fails. Many a poor Methodist minister, is identified with that of his church, and they will turn away to weep, in tears of bitterness inexpressible, over the desolations and degradation of their beloved Zion, and of themselves.

Thus have I introduced another difficulty in the way of the suggested compromise, namely, that it will be far from receiving that cordial assent which both of you, my respected brethren, appear to anticipate.—It will meet with little or no favor throughout entire New England. I mistake if ten men can be found in all the Conferences of the East that will either approve it, or submit to it. I speak advisedly, while I speak decidedly; we shall, we must, resist, to the teeth, your proposition, and every thing kindred thereto. Better than this compromise, far better for us would it have been, that the Finley substitute, at the late General Conference, had been negatived, and an accredited slaveholding Bishop had been abroad in the church; for that evil, if it would have been, it would certainly have been, might be remedied. But here years and years, the feet of the church, into which she plunges, I see not how she can ever be extricated. Far that gulf we start back with shuddering and horror. Urge us not, my brethren; for be assured that neither the age and wisdom of the one of you, nor the burning eloquence of the other, will avail to push us to the precipice. With all our reputed ultraism and fanaticism, we of these Northern regions, are somewhat cool and deliberate. And, if you will allow your junior brother to whisper a word of caution in your ears, let him warn you, sincerely and solemnly, that your zeal for a transfer of slavery jurisdiction from the General Conference, there happens not a *transfer of your claims to conservation*—and a transfer to whom? The church and the world shall answer to that question, when they shall compare your present position with what I fearlessly advertise you is, and will be, the unflinching stand of all New England. I tell you, Sirs, all will abide by the side of Methodism. Considerations enough have already been made to slavery. We shall make no more. In the name of Wesley and of Asbury, in the name of righteously and Christianly, I must beseech you to forbear your efforts to knock away the anti-slavery platform of the Methodist E. Church. Would that such a hand had never been named, and especially, by such men! From such a source, the bare toleration of such an idea is a keenly distressing consideration. Brethren, the union of the Methodist E. Church, is, grant, a very dear and important object. I am not ready to exclaim of the South, as in a certain unfortunate speech at the General Conference, was exclaimed of New England, *Let them go!* I know my Southern brethren will scorn the sentiment, and scout it as can't most contemptible; yet I will publish that I tremble for the present Southern portion of the M. E. Church when their contemplated separation shall have transpired. As I might be made to their position before God and mankind, and the divine judgment, which, I doubt not, will come, and which will pass on to entomb itself with eternal years, my soul sickens within me. But on whom will fall the dread responsibility of all this? On them verily, I believe. May God, in his mercy, ride upon the whirlwind and direct the storm! But dreadful as appears to me their separation, together with the consequences that may follow, there is something more dreadful still; and that is, the position, the *distractions, the reproach, the fall, of the whole Methodist Church*, which, as it appears to me, would result from its adoption of your plan of compromise, as sure as destiny! We shall, therefore, hasten to condemn it. Not we alone. You will find New England not the sole enemy of that scheme. Nay, she will not need to stand in the van of the battle. If I may judge from what acquaintance I formed with men and opinions, during the late General Conference, there will spring up, from the East far over the continent, an array of armed men—armed sternly against the compromise which you have, as I think, most unfortunately recommended.

And now, before I close this communication, already too protracted, will it be thought assuming in me, or at variance with that modesty which is so becoming one of my age and humble merits, in addressing two brethren whom I honor, and at whose feet, I am sure, I sit with no ordinary veneration as well as pleasure; will it be thought assuming, should I venture to suggest what I am constrained to believe is the appropriate, and the only appropriate course, in the present position of affairs in the Methodist E. Church? A cloud, dark and unexpected, has arisen over our Zion. The General Conference of 1841 will be set down, by the future historian, as a very important era, not only of the Methodist E. Church, but in American ecclesiastical history. A solemn step indeed has that Conference taken, and grave and momentous are likely to be the results of their deliberations and decisions.—Acting in the fear and for the honor of God, did that General Conference do right, in the decision out of which have sprung the present difficulties? You, my respected brethren, believe that did. Your consciences, so far as your influence contributed to that decision, are perfectly peaceful. To this day, you perceive no wrong in the action of the Conference on the case of Bishop Andrew. To this day, you believe that, under all the circumstances, the disposition of his cause was righteous. You believe who now address you. You, believe, doubtless, every man who acted in that majority. So believes a corresponding majority of the whole Methodist Church. But a storm arises. The great deep is in agitation. The monster, Slavery, grows. Conventicles gather. Good men and Bishops are denounced and disfranchised. The toxin of division is sounded from the Atlantic to the Sashine. The storm spirit howls in every direction along

the land where the bondman toils. Scarce a soft resounding whisper is heard amid the rushing of the tornado. By as much as you, or any other good and excellent men, propose challenges for reconciliation, by so much they meet you, in return, the shout of opposition, and the harsh rattling of warbles. If you cry, *Peace—No peace!* is the wide-spread, the mournful response.

What then? What must be done amid the confusion of the elements, this dark upwelling of the water? *Stand hard by original Methodism, and trust unwaveringly in the God of Hosts!* While the eye, the present conducting sense in the church, can not fail to be filled with the unhappy prospect of division, and while the heart sadly lingers with the varied mournful results that must follow the train of such division, the preservation of our union appears, and ought to appear, an object greatly to be desired. Good and noble men of the north, while, with the spirit of martyrs, they, at the General Conference, marched unflinchingly up to the performance of their high and painful duty, yet did, from the beginning, long, with a great desire, for the union and peace of Methodism. As, in a private interview with Dr. Bache, near the commencement of the great struggle, I remarked that to me division appeared inevitable, never shall I forget the agony of countenance with which dear brother, shrink from the idea, exclaiming from the deep feelings of your soul, *"I cannot submit to it."* Nor shall I forget the morning when, in a retired slip of the Conference room, communing on this melancholy subject with the great and weak Dr. Olin, that excellent man, his countenance wearing an aspect of trouble, I observed, *"Brother J. I. would gladly lay my life upon the block, this very day, to save the union of the Methodist E. Church."* True, and such like scenes and testimonies I remember, and they may be reckoned a specimen of the deep feeling pervading the Methodist mind on that subject in the Northern portion of the church. And while this feeling is as it should be, yet let us be aware that this self same sentiment may prove a sore. The integrity of the Methodist E. Church is greatly desirable, *but not at any and every imaginable expense*; not at the expense of one of its cardinal features; not by compromising its honor; not by its bowing down to American slavery, and making peace with it, and, whether within the church's own domains or without, promising, unless by a bare whisper, to interfere with it no more. From such a union, founded upon such principles, God save the church! I beg leave to repeat the sentiment—it is no time to yield vital and important principles. It is no time to knock away a single pillar, a single brace, a single pin, from the platform wherein we stand. It is no time to slip a single cable of the living ship. It is true a storm is on the deep—a fearful storm. The elements are in commotion. Balaam and gloom gather around. The tempest rages. The laborers are straining hard at the blast. The lofty vessel pitches, and reels, and staggers. Damage is certain. A part of the beautiful structure will probably go by the board. But, for mercy's sake, hold fast your moorings. Break not a chain—snap not a cord—loosen not a string. Hold on—and hold on to the last.

Ye noble men! Ye have done well. Ye have proved yourselves skilful navigators—until lately! That recent watchword of yours—*Compromise*—and such a compromise—would God it had perished on your lips, and never sounded forth on the winds of heaven, to the dismay of a million hearts! Were I not your junior and inferior, I would gather up my strength, and, if it were my dying effort, I would cry out, Call back that watchword; and from your lofty positions and with your commanding voices, shout, shout—*Compromise!* Yours, very respectfully, C. Adams.

Wilbraham, Mass., Oct. 22, 1844.  
The Christian Advocate is respectfully requested by the author to insert the above.

For Zion's Herald and Wesleyan Journal.

#### PLAN OF DIVISION.

In a former communication it was assumed that the act of the General Conference, fixing the line of division between the North and South, made provision for the expulsion, virtually, of large numbers of ministers and members from the church, without any form of trial whatever, and consequently signs the constitutional rights of such ministers and members. To see the truth of this assumption it will be necessary to examine only two points.

1. What are the constitutional rights of our ministers and members.

2. Is the act of the General Conference, fixing the line of division, to be regarded as *law*, or only as *advice*?

It will be sufficient, in answer to the first question, simply to refer the reader to one of the restrictive rules of our Discipline, governing the rights of our people both ministers and members, from all encroachments of the General Conference by which their claim to membership in the church might be invaded, and to secure to them a fair and equitable trial in all cases of complaint. The rule is as follows:—

They, (the General Conference,) shall not do away the privileges of our members or preachers, of trial by a committee and of an appeal. Neither shall they do away the privileges of our members of trial before the Society, or by a committee, and of an appeal.

Now that the act of the General Conference above referred to, authorizing and empowering majorities to dissolve the connexion of minorities with the M. E. Church, is an open violation of the above restrictive rule, is so obvious to every candid mind, that surely it need not be argued here. There is another consideration, though perhaps it is not quite so direct, to my mind no less conclusive. When any person is received as a member of the M. E. Church, it is a fact, that he is received as a member of the Discipline, and that he shall be entitled to all church privileges.

According to this compact the ministry is pledged to supply the members with the word of life, and sacrament of the Lord's Supper for themselves, and baptism for their children, and to exercise over them at all times that pastoral oversight which the relation of the parties implies. But by the above act of the late General Conference the ministry are prohibited, by express provision, from doing any thing of this kind for all those members who may be so unfortunate as to live south of a certain geographical line. Thus not only is the Constitution of the Church violated, but we as ministers are required to disregard our most solemn covenant, entered into with every member of the M. E. Church, in every part of the country, either North or South; a covenant which must ever exist until by a similar disciplinary process, or by their own voluntary act, their connection with the church has been dissolved.

One now to the second point. Is the act of the General Conference in the above case to be regarded as *law*? The question is not whether it is so in reality, but whether it was so intended by the General Conference? I think no member of that body, at the time it was passed, understood it in any other light. I am sure nothing of the kind was intimated by any speaker or by any member of the committee by whom the plan of separation was prepared; nor have I ever heard any member, Bishop or otherwise, since that time intimate any thing differently. On the contrary, if we have been correctly informed, two of our Bishops, at one of the Annual Conferences, did distinctly state, that in their opinion, should the South withdraw under the provisions of the General Conference, the North would be obliged to abide by its provisions also. We have then the opinion of two of our Bishops that the act is to be regarded as having the force and authority of *law*.

The other interesting opinion that I have heard is that of the senior editor of the Christian Advocate and Journal. And whether it can be understood that it is not to be regarded as having the force of *law*, or *constitutional*, or because it was not so intended by the General Conference, I do not precisely know. If the former then I have no disposition to dispute the matter with him, for we perfectly agree; but if the latter I must beg leave to dissent. The resolution here referred to, I am sure, as express, and in its language as authoritative, as any other relating to this whole matter; and if this is not *law* there is no other, and so the whole is reduced to advice merely. But this surely is not a true view of the case. The General Conference did intend that act to have the force and authority of *law*, and *as such* I object to it as both unconstitutional and unjust. But is there no remedy? Must we abide the result without one effort to correct our error?

If the last General Conference might rescind the resolutions of a former Conference, then will the next have the same authority to revoke the doings of the former?

The it should do, this it must do; the interests of the Methodist E. Church, but in American ecclesiastical history. A solemn step indeed has that Conference taken, and grave and momentous are likely to be the results of their deliberations and decisions.—Acting in the fear and for the honor of God, did that General Conference do right, in the decision out of which have sprung the present difficulties? You, my respected brethren, believe that did. Your consciences, so far as your influence contributed to that decision, are perfectly peaceful.

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As a writer in the South speaks in the last Christian Advocate and Journal as follows on division:—“As to the greater access to be had to the negroes in this state, (to wit, North Carolina,) I cannot possibly see how circumstances can be in the least altered. I have not understood that there are any negro missions in this state. My own county has about as many negroes, in proportion to population, as any county in this state; but few, however, have more. In my immediate neighborhood (and it is Methodist) there are at least one thousand negroes, and no particular attention has yet ever been paid to them, although their owners are Methodists, and not the least obstacle in the way of their instruction.

“Until we can have more preachers, and more preaching and *pastoral visiting*, not only the negroes, but many of their masters, are entirely out of the question.

If this be so, (and it admits of proof) then there is no just cause for all the slaveholding Conferences seceding merely on account of a few negro missions in South Carolina and Georgia, supposing even that the interests of those missions require separation.

As to a slaveholding bishop, I cannot conceive that it would be the only feasible way of fixing the northern boundary of the southern organization.

The only one that is consistent with the constitution of the church or with the genius of the republican government is to be a slaveholding bishop.

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#### DIVISION—MISSIONS OF THE SOUTH.

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#### Foreign Items.

**THE ROYAL CHRISTENING.**—The pompous ceremonies with which this simple rite is overladen in the English court, is thus described in the London Spectator:—

Lofty was the ceremonial, splendid the feast, in Windsor Castle last night, when Queen Victoria's second son was christened. Royal visitors began to arrive early in the afternoon—the Duchess of Kent, the Queen Dowager, with Prince Edward of Saxe-Weinberg, the Duke and Duchess of Cambridge, with the Hereditary Grand Duke and Grand Duchess of Mecklenburg-Strelitz, the Duchess of Gloucester, Prince William of Prussia, all suitably attended. Many more distinguished visitors also came—foreign ministers, cabinet ministers and others, and were admitted to seats in the chapel. The sacred place was gorgeously fitted up for the occasion; the altar covered with crimson, velvet and gold, and illuminated by wax lights in golden candlesticks. The Archbishop of Canterbury presided at the altar, aided by the Bishop of Norwich and the Bishop of Oxford, with the Queen's and Prince Albert's chaplains. After six o'clock all was ready, and the royal procession entered the chapel. This was distinguished from previous pageants by the presence of the elder children. First came some officers of the household. Then the sponsors—namely, the Duke of Cambridge, proxy for the Duchess of Saxe-Coburg-Gotha; the Duke of Wellington, proxy for the Prince of Leiningen; followed by the ladies and gentlemen of their suites. More officers of the household, the Queen, leading the Princess Royal, walked with Prince William of Prussia by her side; Prince Albert was beside the Queen Dowager, and led the Prince of Wales. Then came the rest of the royal visitors; and lastly more officers. The Queen wore a white satin dress trimmed with Honiton lace, a diamond tiara on her head, with the insignia of the Garter; the little children were dressed in white satin and lace; the princes in military uniforms. The service began with Palestre's “O be joyful.” When the music ceased, Prince Albert's Groom of the Stole conducted into the chapel the Dowager Lady Lytton, bearing the Royal infant, who was baptised by the Archbishop; the Duke of Cambridge giving the name—“Alfred-Edward-Albert.” His Royal Highness Prince Alfred was carried out of the chapel to the sound of Handel's Hallelujah Chorus from *Judas Maccabaeus*. A benediction closed the service, at seven o'clock; and the procession withdrew in the order of its entrance.

Within half an hour afterwards, a bevy of guests entered St. George's Hall for the banquet. Numberless wax lights made it brighter than day; the tables and side-boards, covered with the riches of the household treasury, shone all with gold and stones and flame-blazed. The Queen sat at one end of the table, Prince William on her right, the Duke her uncle on her left; Prince Albert sat at the other end, between Queen Adelaide and the Duchess of Kent. More royal guests, the clergy, cabinet and foreign ministers, ladies and gentlemen of the household and of the several suites, surrounded the board. The Steward of the Household gave the toasts, beginning with “His Royal Highness Prince Alfred;” music playing at the piano withdrew in the order of its entrance.

After dinner, the Queen led the way to the Waterloo Chamber, where a concert was performed of instrumental music by Beethoven, Haydn, Mayerbeer, Spohr, Mendelssohn, Bartoldy and Weber. Spohr's piece was a manuscript symphony, describing the moral career of man—the bright innocence of childhood, the age of passion, and the reign of mature virtue; it was composed for two orchestras, and was performed accordingly by eleven solo-players in the East gallery, and a numerous orchestra in the West gallery, more than a hundred feet distant; seventy performers in all. Thus the rejoicings terminated.

**THE WORLD.**—Sweeping the political telescope over the horizon abroad, we find nothing very striking for description; although there is movement in all quarters—a storm either subsiding or brewing. France and Morocco lie upon their arms, repose, but not reconciled. Spain is reconciled

## WORCESTER DISTRICT.

Mr. Stevens:—Having accomplished my first tour through this District, it may be of interest to a portion of your readers to see a sketch of our circuit. To do so, then, I remark, that I found the District in excellent condition, and especially considering the desolating excitements which had long agitated the country. The preachers are received with the utmost cordiality, as a general thing, each being considered by his society as just the man for the place. Whether the appointments were made out by God or man they certainly evince extraordinary wisdom, and go far to strengthen confidence in our glorious system of itinerancy. The preachers too are generally pleased with their places, so that there is mutual felicity among preachers and people in the working of our system. The result is union of faith and operation in the great work of saving souls, and spreading scriptural holiness over the land, which is being attended by its legitimate fruits. Such is the state of the land and hereon the whole other growth in grace and in the knowledge of the truth. There is a very considerable interest taken in the support of the preachers. Most of the societies are yet young and comparatively poor; but what is youth and poverty where there is a proper mind for the work?

The few old veterans of Jesse Lee's Society, who still linger along our hills and valleys retain all the fire of their youth, and especially when they see attempts made to subvert the old landmarks to which they have so long adhered. They love Methodism as it was, is, now, and ever will be. And their attachment to its existence, their souls with the ardor of their conflicts, and bring them into the fold anew to cheer on their sons and daughters to carry on the cause. I am disappointed in finding so many of that stamp surviving. God bless them and make their last noble efforts a blessing to many generations. The young men are imbuing their spirit and shouldering responsibility like men of God. They say the cause must succeed. Some of them pay fifty dollars a year on subscription, out of their hard earnings, to meet the current expenses of the societies to which they belong, besides giving in various contributions to from five to twenty-five dollars more for benevolent objects. Many pay half this sum, and though poor, they do it cheerfully and with no regret whatever. The cause should not be lost.

There is no reason on earth why Delaware should not abolish slavery at once. There are not 3,000 slaves in the whole State.

ANTI-SLAVERY IN THE SLAVE STATES.—A week or two since we had occasion to notice the beginning of organized opposition to slavery in Western Virginia, and as additional evidence of the fact the spirit of freedom is at work in the Slave States themselves, we now adduce to our account of a similar movement in the South. A public Anti-Slavery meeting was held not many days ago in Petersburg, the largest town in the State, at which, according to the *Philadelphian Herald*, the attendance was good, and the speakers were listened to with great attention.

After a full and bold exposure of the iniquity of the system, the following resolutions were proposed and adopted with but one or two dissenting voices.

Resolved, That Slavery ought to be abolished in Delaware at the next session of its Legislature.

Resolved, That we will vote for no candidate for office, unless he is in favor of such abolition.

The plan of paying quarterly in advance meets with much favor. This is the way for stewards to drive their business and not let their business drive them. The day is fixed for it to be paid, when each subscriber puts his money into a plan, and it goes to one of the stewards with his name written upon the outside, or puts it into the box as it passes, if this be the order prescribed. Thus the preacher always has little change on hand and is saved the disgrace of running in debt among strangers, or the embarrassment of begging from door to door. I think the plan will be generally adopted on the District. To facilitate this, the trustees, at their meeting, passed the following resolution:

## DEDICATION AT SURRY, ME.

The second Methodist E. Church (located at Paterson's Bay) in this town, was dedicated to the Throne of God, Sept. 12. A very appropriate and interesting sermon was preached on the occasion from Heb. 11, by Dr. Charles F. Allen, of Bucksport. The exercises were interesting, and gave general satisfaction to a crowded audience. We now have a very neat and convenient house in which to worship God.

This makes the second Methodist E. Church which has been built in this town within about eighteen months. We do not average but about seventy-five members in full connection, yet the prospect is good that all demands will be paid, so that we shall not be involved. We now have two good chapels and a small convenient parsonage in this town for the use of the M. E. Church. All that we now want is an active, living and holy membership, entirely devoted to God. There is at present an increasing interest in our social meetings. The brethren and sisters are more active than what they have been. We are desiring, praying and believing that the cause of God will be revived in this circuit. Yes, blessed be God, we have already had a few drops as the first fruits of a more copious shower.

## AMOS P. BATTES.

Surry, Oct. 23, 1844.

## DEDICATION.

The Methodist Episcopal meeting-house in Quincy town, will be dedicated to the service of God on Wednesday, Nov. 20. Sermon by Rev. C. K. True. Services to commence at 11-2 o'clock, P. M.

While with hearts of gratitude to God we are permitted to make the above announcement, we feel it a pleasure to add our hearty congratulations to the friends of the church who sympathized with us in our affliction, and have requested by vote to present services and take an active part in the work, that have been done in the annual and quarterly Conferences to a good work, which I am sure they will cheerfully perform.

The result will be some money, and what is of equal importance to our financial interests, viz. *prompt and systematic* attention to benevolence. What we want is to establish those collections *permanently*, that they may be matters of thought and expectation by all the societies, great and small. We lack *system* in our operations. I believe our present plan is a good one for us. It gives our people an opportunity of hearing the claims of different departments of benevolence discussed, and of giving something to each. The preachers and people of this District are determined to go on this plan the present year, whether it results in much or little.

We have appointed a committee on missions in each of our quarterly Conferences, as the Discipline directs, to cooperate with the preacher in charge in the collection of funds. The plan of operations proposed for this committee is for each to have a little book, containing the names of a certain portion of the church, to be furnished by the preacher, and get all the subscriptions he can, payable quarterly or monthly as subscribers may choose. It is expected too that they will present their books to other persons than those who have them, and in this way extend the collection to neighborhoods. If the committees are faithful, and each member of the church gives a little, we may calculate on a respectable advance in our appropriations to this cause. It is hoped that these books will be thoroughly circulated before the public collection in December. And as these committees are not generally entrusted with the collection of moneys to meet current expenses, it is believed they can thus circulate them.

As it respects the great matter in discussion between the South and the North I know of no difference of opinion among us. Much as we love the *unity* of the church, we cannot afford to *abandon* slavery to protect it. If the South would *secede* from us on their own responsibility. Whatever may be our opinion of the action of the General Conference, on the subject of separation, we are far from believing that that action authorizes the course the South is pursuing. But more on this point at another time. In conclusion, permit me to say to the brethren of this District, let us believe and labor for *reform*.

As Christ yet retains the mediatorial throne we may hope to win many to his embrace. Knowing the horrors of the Lord let us persuade men. God will help, and our Zion shall be strengthened and beautified by the accession of hundreds of reformed and sanctified spirits who shall shine as stars for ever and ever.

Yours affectionately, J. P. PORTER.

Oct. 30, 1844.

Will it not be well to publish the Conference plan and the action of the Education Society in the Herald yet again? We have given it up in the same paper.

I have already received the collections for the Bible cause, and will take the trouble of others, as brethren may please, for this and other objects, and see them faithfully transmitted and reported in due time.

Resolved, "That whatever may be said by the South in their conventional assemblies, we consider the doings of a majority of the General Conference, in the case of Bishop Andrew, righteous. In his case they could not constitutionally do less than they did."

Resolved, "That the Rev. Doctor Bond, the senior editor of the Christian Advocate and Journal, shares in our sympathies and prayers, and that the said Advocate should be sustained." Signed,

EBER EASTMAN, Recording Steward.

North Haverhill, N. H., Oct. 12, 1844.

## RESOLUTIONS.

Dear Brother Stevens.—The following resolutions were unanimously passed at our last Quarterly Meeting, Conferring with the North Haverhill, for Haverhill and East Haverhill circuit, Saturday, P. M., 12th inst., and ordered to be sent to you for publication in the Herald and Journal. Yours, respectively,

DANIEL LEE, N. H. Conf., Haverhill Dis.

East Haverhill, N. H., Oct. 28, 1844.

1. Resolved, "That we are, in the language of our most excellent Discipline, 'as much as ever convinced of the great evil of slavery,' and are determined to use all Christian and constitutional means to get rid of the same."

2. Resolved, "That we concur in the doings of the General Conference in the case of Francis A. Hardee, of the Baltimore Conference, and of Bishop James O. Andrew."

3. Resolved, "That whatever may be said by the South in their conventional assemblies, we consider the doings of a majority of the General Conference, in the case of Bishop Andrew, righteous. In his case they could not constitutionally do less than they did."

4. Resolved, "That the Rev. Doctor Bond, the senior editor of the Christian Advocate and Journal, shares in our sympathies and prayers, and that the said Advocate should be sustained." Signed,

EBER EASTMAN, Recording Steward.

North Haverhill, N. H., Oct. 12, 1844.

## CORRECTION.

In the Treasurer's Report of the Maine Annual Conference Missionary Society, published in the Herald Sept. 18, some mistakes occur. It should be as follows:

Union, by Rev. P. P. Morrell, \$100 from Mr. May.

Crediton: 50 cents from Mr. Vinal Ware; 50 cents from Mrs. Lavina Ware; 25 cents from Mrs. Mary Clark.

North Pownal, by Rev. D. Higgins, towards constituting Rev. S. Wardwell life member of Parent Society.

18 00 Penobscot, by Rev. A. Green, E. SHAW, Treas.

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